

SATURDAY, SEPTEMBER 2, 1876.]

**[CONFIDENTIAL.]**

**SELECTIONS**  
**FROM THE**  
**VERNACULAR NEWSPAPERS**

**PUBLISHED IN THE PANJAB,**  
**NORTH-WESTERN PROVINCES,**  
**ODH, AND CENTRAL PROVINCES,**

**Received up to 26th August, 1876.**

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**POLITICAL.**

**GENERAL.**

The *Rahbār-i-Hind* of 22nd August, alluding to the unjust acquittal by the Calcutta jury of a European who killed a native boatman with a bamboo, remarks that it is with great sorrow and dejection that reports of this nature are received by natives. The juries, consisting exclusively of Europeans or Eurasians, are naturally averse from condemning offenders of their own race to the scaffold, or any other heavy punishment. Even-handed justice will never be meted out to natives against Europeans until natives are admitted on juries to counteract the partiality of European jurors. The editor looks upon Lord Lytton as the proper person to supply the want.

The same paper remarks that the tolerant policy of the English in their dealings with the various peoples of India under their sway reflects the greatest credit upon their enlightenment and magnanimity. The Musalmans of Bombay were freely allowed to display their feelings of sorrow on the death



of the late Sultan of Turkey, and their feelings of joy on the installation of his successor. Such a proceeding on the part of their subjects, savouring of great sympathy with a foreign power, might have been viewed with grave suspicion by any other Government save the English. This wise and liberal policy of non-interference will never fail to daily add to the stability and popularity of the British rule. The English Government alone is favourably disposed towards the Turkish empire, and its material assistance in the event of a serious emergency may be confidently counted upon. The existence of friendly and sympathetic feelings between the two powers has inspired the enlightened Musalmans of India with an earnest desire to do all that lies in their power to aid the Turks against their rebellious subjects. There are other reasons also which cannot be without their effect upon the Indian Musalmans. The war in Turkey has ceased in a way to be a pure political affair; it has assumed the form of a struggle for power between two different nations or followers of different religions, inasmuch as the Christian powers of Europe, with the exception of England, are either openly or clandestinely helping the insurgents. The writer further argues that free communication between England and India cannot be carried on without the maintenance of the Turkish empire, and would be exposed to serious dangers, or rather would become an impossibility, if that empire were suffered to perish. In conclusion, he hopes that the Musalmans of India, if they concur in the views entertained by him, will at once, with the permission of the Government, begin to raise subscriptions on behalf of Turkey.

The *Urdú Akhbár* (Akola) of the 19th August, referring to the statement of the *Bombay Gazette* that the wealthy classes of Muhammadans in India have determined to render pecuniary aid to Turkey, remarks that the Musalmans of the Madras Presidency have actually taken the lead in this matter. It is no doubt, says the writer, incumbent upon the Muhammeden community to do all it can in behalf of Turkey in its present



distressed condition, and not to allow it to shift for itself, while they waste their time and energies in luxury and indolence. It is no secret that all the honour and dignity which the Muhammadans command in India or in any other country is due to the maintenance of the great Turkish empire, and if that empire ceases to exist, the Muhammadans will at once fall into insignificance and be utterly neglected.

The same paper, alluding to the large sums of money in gold and silver coin that are exported from India to England, deplores the miserable fate that threatens ere long to befall this country. The unhappy people will soon be bereft of that little ease and comfort which they have hitherto enjoyed, and will learn to content themselves with paper money. Mahmud Gházni carried away the bulk of the riches of India, and what escaped his spoliation is now quietly finding its way to England.

A correspondent of the *Agra Akhbār*, dated 20th August, says that Englishmen still cherish ill-will towards the natives. This feeling owes its origin to the outrages of the latter in the mutiny. In spite of all their efforts, it now and then becomes most strong, and proves its existence by leading to overt acts of hostility. This view is sufficiently borne out by the conduct of Private McGrath, whose feelings on seeing a few tombs of his countrymen who were killed during the mutiny became uncontrollable, and led him to shoot several natives by way of revenge. It is a matter of deep regret that such feelings are not confined to British soldiers alone like McGrath, but actuate even the enlightened and educated portion of the English community. No other explanation than this can be possibly conceived of to account for the conduct of the Allahabad jury that sat on this case; and thinking the mental excitement of the murderer a sufficient excuse for his serious crime, acquitted him altogether. It would not have been a matter of astonishment if any of the natives, who stand confessedly low in the scale of civilization, and are looked upon by Europeans as a semi-barbarous people, had perpetrated such a



capital deed. But with the English the case is quite otherwise. They occupy the foremost place in the ranks of civilized and enlightened nations, and lay claim to the possession of perfect humanity and virtue. That a man of this race should be guilty of a murder under the influence of such worthless motives as actuated McGrath, and that others of the same race should screen him from punishment, are things that are not easily comprehensible. All murders, as a rule, are committed under the influence of excited feelings, and such a pretext would have availed nothing to a native offender. He would have been at once condemned to the gallows. The whole affair is still more to be wondered at, as the law recognises no distinction between the European and the native offender.

One cannot easily understand why Englishmen should cherish even now any jealousy and ill-will towards the natives on account of their undutiful conduct during the mutiny, because all those who were guilty of any outrages were duly punished at the time. At the same time it cannot be denied that the number of those who rose upon the English was infinitely small compared with those who clung faithfully to them. Nay, it was through the agency of natives themselves that the mutineers were brought to justice, and the mutiny itself was quelled. If in the face of all these things the English are still inclined to consider the loyalty of the natives as a crime, the latter have to complain of nothing but their own ill-luck.

The *Nizām-ul-Akhbār* of the 14th August says that the Musalmans of Bombay have manifested a profound interest in the affairs of Turkey since the first outbreak of the present disturbances. Their anxiety is very great to receive the latest information on every change in the aspect of affairs from day to day. They have also lately started a weekly journal in Bombay, which will be exclusively devoted to the promulgation of Turkish news.



The *Oudh Akhbar* of the 25th August writes that it is the bounden duty of every man to let slip no opportunity of making an ostensible display of his loyalty and heart-felt love towards the existing Government in a most cheerful and cordial manner. A very favourable occasion has presented itself to the chiefs and peoples of India for evincing their gratitude towards the British Government at the grand durbar that is going to be held at Delhi in the beginning of next year, as recently proclaimed by His Excellency the Viceroy, in honour of the assumption of the title of Empress of India by Her Majesty. This durbar will also afford an opportunity to the Governor-General to make a public confession as to how far the Government loves its Indian subjects. Thus, inasmuch as great good is likely to accrue from a public show of sympathetic feelings on both sides, the expenses incurred in the celebration of this august ceremony can in no sense of the word be called a waste of public money.

The *Adibi Alam* of 18th August comments on the mutual relations existing between the English Government and its Indian subjects, and discusses how far each has honestly and conscientiously acted up to them. The natives are naturally humble and obedient. They repose an absolute confidence in the strength and love of their Government. They know it to be firm in word and good in its intentions. They pray for the sustenance of its present high position among the other great powers of the world. They would exult at the enhancement of their sovereign's honour, even though it be at the expense of their own dignity. They gladly acquiesced in the assumption of the title of Empress of India by Her Gracious Majesty, derogatory as it was to their own dignity. The Queen's new Titles Bill was vehemently combated in England, yet India, which was most deeply interested in it, maintained strict silence.

It is too notorious to require any comment what sentiments of love and affection the people exhibited at the visit of the Prince of Wales. His advent in every city and town was hailed



with loud acclamations of joy and congratulation, and he received a royal reception wherever he went. These facts are a clear proof of their unfeigned love and loyalty to the British Government. But unfortunately the Government on its part has not been able to sink race distinction in its dealings with its Indian and British-born subjects. A preference is always shown towards the latter; the former are treated as an adopted son, and the latter as a real one. But there is reason to expect that matters will now begin to mend. The Queen has herself tested the loyalty of her Indian subjects, and the heir-apparent to the throne has borne witness to it on his return home. But there is a class, among whom the *Pioneer* stands foremost, who bound down the natives like a band of criminals, and denounce them as quite unfit to hold offices of trust and responsibility.

In conclusion, the editor, trusting in the justice and impartiality of the Government, hopes that it will withhold no rights and privileges from its Indian subjects which British subjects enjoy, and that it will treat them alike in all respects.

The *Vakil-i-Hindustan* of the 19th August in a long leader discusses the burning question of the day, viz., what is the real cause of those deaths of natives which have of late become so frequent at the hands of Englishmen? Is it the weak spleen of the native which bursts under the slightest pressure, or is it the unfailing blow of the rampant Anglo-Saxon which is able to break a stronger spleen than that of a native? Apparently there is no reason to believe that Englishmen instinctively select only those natives for their victims whose spleens are diseased. Perhaps we should rather suppose that Nature herself has blessed their hands with a virtue which produces the cursed disease in the native as soon as he comes in contact with them. It is not unreasonable to expect that if the Englishman continues to make the native the *corpus vile*, so to speak, for the trial of his strength, his blows may soon



be able to shatter the very bones, which will then, no doubt, be discovered to be subject to some obliging disease, like the white-ants in wood. The time is not far distant when one may see with his own eyes the rampant Anglo-Saxon rivalling the famous Rustam and Asfandiyar of Persia, and Bhimsen and Kumbha Karan of old India, in feats of manslaughtering strength. It is high time, says the editor, for the English Government to make a strong stand against the outrages of its countrymen, and leave no stone unturned in devising effectual measures for their suppression, otherwise English justice will be marred with an ugly stigma, which no after efforts will be able to efface, and which will be handed down to posterity as a fair specimen of British violence in this country. It is a common belief, shared by a few sagacious Englishmen also, that John Bull is not only indebted for a good many of his political maxims and principles of civil and military administration to the Romans, but the very disregard of the rights of conquered nations has been bequeathed by them as an heirloom to him. Roman tyranny and oppression over conquered nations are proverbial. India is governed by England on exactly the same principles on which ancient Romans used to govern a dependency.

The editor, as a loyal and faithful subject of the British Government, impresses upon it the paramount importance of winning the hearts of the teeming subject population of India. A wise Government should seek to place the stability of its rule on the firm affections of its people, and not on brutal military force.

The bold action taken by Lord Lytton in the case *Regina versus Fuller* reflects great credit upon His Lordship's sense of justice, and has earned for him the highest encomiums from the native community. But at the same time it must be admitted that if His Lordship does not steadily continue to stick to this policy, it will produce no permanent good.

The editor, after arguing in a roundabout way, comes to the conclusion that medical evidence, however trustworthy it



may be, justly raises suspicions in the minds of natives, when it invariably discovers the cause of death in a morbid enlargement of the spleen. This trumped-up excuse appears to be nothing but an old story invented to cover the crimes of Englishmen. In the next place, even take it for granted that the whole population of India is subject to this cursed disease, even in that case some pressure upon the spleen, however slight it may be, is necessary to cause death. But where can the line be drawn between blows that will rupture the spleen and others that will not? Here the medical evidence alone can be of no avail. It is the momentum of the blow that must here be taken into account. The blow of the strong Anglo-Saxon struck in a state of excitement (the native being no more an object of mercy in his eyes than any beast of prey) is not an easy thing to bear. He is as much an object of terror to the native as the lion is to the goat.

The *Anjuman-i-Hind* of the 19th August observes that the minute of Lord Lytton on the Fuller case has naturally agitated the minds of Anglo-Indians, and stung them to the quick. Throughout the past history of British rule in India one will look in vain to find such a precedent. It will take some time before the Anglo-Indian community are inured to the just administration of His Lordship. To say nothing of the lower classes, respectable natives have often been subjected to shameful disgrace at the hands of their foreign masters.

The writer is not sure how far this resolution of the Viceroy will be allowed to operate by his subordinates. It is not unlikely that it will soon fall into oblivion, like other resolutions of a similar nature in the past that were unacceptable to the governing class.

#### NATIVE STATES.

The *Shola-i-Tur* of the 22nd August complains of the lax administration of the Patiala state in ilakas Narnaul and Kanod. Theft and robbery are fearfully on the increase. Even the property of the police themselves is not secure from



thieves. It is hoped that the new administration established by the Government, with the consent of the Rajas of Jhind and Nabha, will be able to place affairs on a more satisfactory footing.

The *Dabdaba-i-Sikandari* of the 21st August writes, on the authority of a reliable source, that the Government of India has recently sanctioned the accession of Maharána Sajan Singh to the gadi of Odeypur, but on the condition that his father, Maharána Sakat Singh, should retire to live in his own jagir of Sumána. It is not easy to see, says the editor, what reasons have induced the Government to impose such an unreasonable condition. No one can believe that this has been done at the request of Maharána Sajan Singh himself. His father would surely be a great help to him, for at least a year or two. At the same time, such a condition does not fall in with the usual policy of the Government, and is quite opposed to several existing precedents. The fathers of the Maharájas of Bikanir and Alwar were allowed to live near the durbar when their sons ascended the gadi. If any fears are entertained of an undue interference on the part of Maharána Sakat Singh in state affairs, they may be said to be utterly unfounded, inasmuch as no chief, and least of all Maharána Sajan Singh, will stand it. We may therefore reasonably presume that some ill-meaning advisers have prevailed on the Government to issue such an inconsiderate order, which has unnecessarily caused a panic among the people of Odeypur.

In conclusion, the editor suggests that the Government should leave it altogether at the option of Maharána Sajan Singh whether to allow his father to remain at the durbar or not.

The *Ashraf-ul-Akhbar* of the same date reproaches its contemporary the *Adibi-Alam* with interested motives in attempting to defend the Nawab of Rampur from the just attacks made against him and his administration by the



vernacular press. The efforts made by the *Adibi-Alam* to hide the faults of the Nawab of Rampur from his own eyes are in reality not calculated to promote his interest or that of his people, but unfortunately will ere long place him in great jeopardy; and the Governor-General, who sees with an equal eye the feudatory chiefs and their subjects, will have to gently rebuke him, as His Excellency lately did the Mahārājas of Kherpur and Jeypur, for his conduct.

The *Urdu Akhbar* of the 19th August hails with pleasure the adoption of the institution of assessors in trial of serious cases by Mahārāja Holkar, in pursuance of the English mode of administering justice. The Mahārāja lately called in the aid of assessors for the first time in a murder case, but it is not certain whether His Highness has adopted this system for good.

The editor takes this opportunity to mention that the English Government is not wholly in the right in having cases in the first instance decided by individual officers, and resorting to the aid of assessors or of juries last of all. If the aid of these institutions were sought at the very outset, the necessity that at present exists of having several courts, one above the other, would be avoided, and the people would also be saved much expense and trouble.

## ADMINISTRATIVE.

(GENERAL.)

The *Rahbar-i-Hind* of 19th August, referring to the contemplated introduction of Mr. Cook's fanning apparatus (invented for the Oudh and Rohilkhand Railway) into the barracks of British soldiers in India, observes that the good health of the soldier is of the greatest concern to the State, and it is therefore bound to spare no pains to preserve it. But as the Government has in its service men of various nationalities, it is not a wise policy to deal unequally with them. Any preference shown towards the one will be a sure cause of engendering jealousy and dissatisfaction in the other. At the same



time it must be borne in mind that the native soldier is in no way inferior to the British soldier, neither in loyalty nor efficiency. The editor trusts that the Government, taking all these things into consideration, will see fit to extend the indulgence at present confined to the latter to the former also.

The *Panjabi Akhbar* of the same date strongly blames the conduct of the Gurdaspur Municipal Committee, who laid out a large sum from the municipal funds in receiving and entertaining the Deputy Commissioner on his late visit to that city.

The *Agra Akhbar* of the 20th August, in a communicated article, complains of the fool-hardy native missionaries who preach Christianity in every street and bazar in a very rude and impudent way, paying no attention whatever to the religious feelings of the audience they are addressing. These men, as a rule, have arisen from the lowest classes of native society, and have become proselytes to the Christian faith when every other means of gaining a livelihood has failed them.

The editor observes that the conduct of these native preachers, especially in the North-Western Provinces and the Panjab, is deserving of serious notice. They may be always seen abusing the Hindus and Musalmans in very disgraceful and insolent terms. If the Government thus really practises the tolerant policy in religious matters which it professes, why does it allow these men to denounce and abuse every other religion, to the utter dissatisfaction and sorrow of its non-Christian subjects? This is the real cause of the daily widening breach between the Englishman and the native, and we should not forget that the great mutiny of 1857 itself originated from religious feelings and prejudices.

The vernacular press continues to comment on the urgent necessity that an appeal should lie from the decisions of the Small Cause Court to some higher court of law.

An Allahabad correspondent of the *Vakil-i-Hindustan*, dated 19th August, very touchingly describes the miseries and



hardships to which a debtor and his family are exposed when he is deprived by the judgment-creditor of the very house he lives in and of the household articles of daily use. He is actually reduced to the helpless condition of a beggar, and does not know where to turn for shelter from the inclemencies of the weather. In conclusion, the writer impresses upon the Government the advisability of always allowing a judgment-debtor to retain possession of his house, or at least a part of it sufficient to accommodate himself and his family.

The *Patiala Akhbār* of 21st August urges the expediency of appointing honest and highly paid officers as commission amins, and of resorting to this expedient when there are no records to help the court to a decision. The muharrirs on low salaries, having no sense of justice and honesty, are quite unable to discharge this important duty satisfactorily. They purposely delay their enquiries in order to reap a greater benefit by it. It is also very objectionable that amins are often deputed in cases where there is no necessity for them. This can only be explained on the supposition that officers sometimes intentionally make work in this way for their protégés as a means of livelihood.



## LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1876.
<i>Kasim-ul-Ulum,</i>	August
<i>Nafa-ul-Azim,</i>	8th
<i>Nizam-ul-Akhbār,</i>	14th
<i>Patiala Akhbār,</i>	14th
<i>Mārwar Gazette,</i>	14th
<i>Miratul Hind,</i>	15th
<i>Nafa-ul-Azim,</i>	15th
<i>Mufid-i-'Am,</i>	15th
<i>Muraqa-i-Tehzib,</i>	15th
<i>Khair Khwāh-i-Panjāb,</i>	16th
<i>Rohilkhand Akhbār,</i>	16th
<i>Māhwa Akhbār,</i>	16th
<i>Benares Akhbār,</i>	17th
<i>Social Science Congress Gazette,</i>	18th
<i>Aligarh Institute Gazette,</i>	18th
<i>Khair Khwāh-i-Alam,</i>	18th
<i>Lauh-i-Mahfāz,</i>	18th
<i>Anjuman-i-Panjāb,</i>	18th
<i>Adib-i-'Alam,</i>	18th
<i>Nūr-ul-Anwar,</i>	19th
<i>Urdu Akhbār (Akola),</i>	19th
<i>Tohfa-i-Kashmere,</i>	19th
<i>Urdū Akhbār,</i>	19th
<i>Rahbar-i-Hind,</i>	19th
<i>Koh-i-Nūr,</i>	19th
<i>Panjābi Akhbār,</i>	19th
<i>Rohilkhand Akhbār,</i>	19th
<i>Anjuman-i-Hind,</i>	19th
<i>Vakil-i-Hindustān,</i>	19th
<i>Agra Akhbār,</i>	20th
<i>Oudh Akhbār,</i>	20th
<i>Akmal-ul-Akhbār,</i>	20th
<i>Lamah-i-Nūr,</i>	20th
<i>Syad-ul-Akhbār,</i>	20th
<i>Gwalior Gazette,</i>	20th
<i>Riaz-ul-Akhbār,</i>	20th
<i>Tahzib-ul-Ikhlāq,</i>	20th
<i>Anwar-ul-Akhbār,</i>	20th
<i>Vrit Dhārā,</i>	21st
<i>Sadiq-ul-Akhbār,</i>	21st
<i>Nasir-ul-Islam,</i>	21st
<i>Kārnāmah,</i>	21st
<i>Kayasth Samachār,</i>	21st
<i>Lytton Gazette,</i>	21st
<i>Nasir-ul-Akhbār,</i>	21st
<i>Muhar-Durakshān,</i>	21st
<i>Dabdabā-i-Sikandari,</i>	21st
<i>Ashraf-ul-Akhbār,</i>	21st
<i>Kavi Vachan Sudha,</i>	21st
<i>Patiala Akhbār,</i>	21st



## LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1870.
<i>Rahbar-i-Hind</i>	August 22nd
<i>Lawrence Gazette</i>	22nd
<i>Shah-i-Tar, ...</i>	22nd
<i>Mulla-i-Nar</i>	22nd
<i>Nagar-i-Azam</i>	23rd
<i>Oudh Akhbar</i>	23rd
<i>Akhbar-i-Am</i>	23rd
<i>Taj-ul-Akhbar</i>	24th
<i>Nar-i-Afshan</i>	24th
<i>Khair Khawar-i-Hind</i>	24th
<i>Musid-i-Hind</i>	24th
<i>Oudh Akhbar</i>	25th

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